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of the *Aeneid*—a commentary that ranges from minute and technical questions concerning the meanings of words to broad interpretations of Vergil's spirit and intention—are simply designed to increase the reader's literary enjoyment of the poem by removing difficulties and pointing out beauties.

For Dr. Fowler the Eighth Book of the *Aeneid* has an especial charm. The whole epic derives its grandeur ultimately from its prophetic strain. To the Roman the *Aeneid* summed up the greatness of Roman nationality and character; to the modern it appeals as an epic of civilization. With grandeur there is joined in Vergil's great work a certain sweetness and gentleness. These two qualities are especially manifest in the Eighth Book, and hence Dr. Fowler is fully justified in adopting as the motto for his volume the lines of Wordsworth:

We live by hope
And by desire; we see by the glad light
And breathe the sweet air of futurity,
And so we live, or else we have no life.

"The Eighth Book consists not of a single story, but of a succession of scenes, somewhat in the manner of a Waverly novel." Its plan, however, seems to Dr. Fowler "wonderfully happy and complete." From the account of how Aeneas found his way to the site of Rome by Rome's own river to the portraiture upon the hero's magic shield of the crowning victory of Actinus—a victory of the utmost significance in the history of civilization—the poem makes its meaning felt both subtly and harmoniously. In several respects, too, this Book more than others suits the taste of modern readers. It is free from "Homeric battles," the use of divine machinery in it is not obtrusive, and the human figures it depicts, such as Evander and Pullas, really enlist one's sympathy.

In the critical commentary which he has appended to the Latin text of the Eighth Book, Dr. Fowler not only enables one to appreciate the local allusions and "delicate Roman touches" with which the Book teems, but also not infrequently touches larger problems—such as the significance of Vergil's idea of fate, which he presents as a profound and ennobling conception.

It is perhaps not too rash a suggestion that comments such as those that Dr. Fowler has supplied in this volume would be more profitable to young students of Latin than the rather dry and almost exclusively grammatical notes that are contained in most school editions of Vergil. It is well within bounds to say that every teacher of Latin will find profit in reading Dr. Fowler's remarks. And to the few persons outside the teaching profession who read Latin with ease and with appreciation of literary values, *Aeneas at the Site of Rome* will prove a delight.

THE REBUILDING OF EUROPE. By David Jayne Hill. New York: The Century Co., 1917.

"The struggle now going on," writes David Jayne Hill in the preface to his new book, *The Rebuilding of Europe*, has been variously

called 'a trade war', a contest regarding 'the destiny of smaller states', 'a war for democracy,' and 'a war for principles.' What has been most completely overlooked is the fact that the Great War was not in its beginnings, and is not now, so much a struggle between different forms of government as it is a question regarding the purpose and spirit of all government. . . . The truth is that the Great War is a revolution against the alleged rights of arbitrary force, rendered necessary by the failure to reach the goal of a secure international organization by an evolutionary process."

To show wherein this failure lay, is Dr. Hill's task in the first chapter of his book, which deals with the development of the idea of the state in modern Europe.

The historian and the evolutionary scientist are fatalists only when they forget that thought is as much a part of evolution as peoples and institutions. It is only when we perceive once for all and clearly that the concept of national sovereignty which has come down to us from mediæval times, and which has been in theory accepted even by democratic governments, is wrong, that we cease to be fatalists. For so long as we contend merely for an emotional ideal—as, for instance, for peace or for liberty, or for democracy—our wills are not really free. It is only when we see beyond these great goods the principle of justice on which they depend that we cease to be merely impulsive. And if we seek for liberty through the study of sociological and psychological laws, then we are in danger of becoming fatalists with a vengeance.

Because Dr. Hill has clarified and justified and given due authority to the conception of law and justice as distinct from irresponsible might in international relations, his book deserves to be called a liberalizing and in the only proper sense of the word an optimistic work. But he goes beyond this, taking into consideration existing realities, the economic and political situation of the world today. Finally, without outlining a detailed programme, he develops from the facts and principles previously considered his ideas of the reorganization of the world, making the difficulties in the way of permanent peace seem less formidable than to minds less fundamentally clear they may easily appear.

The profundity and lucidity of this little book give it an importance far beyond that of most discussions of the war and its problems.